

like instinct. The only phenomenon to which impulse applies is that men and other animals imitate what they see others, especially of their own species, do, and that they accomplish this imitation the more easily, the more their forefathers practiced the same act. The thing imitated, therefore, must already exist, and cannot be explained as an impulse." " As soon as instinct ceased to be sole ruler of living creatures, including inchoate man, the latter must have made mistakes in the struggle for existence which would soon have finished his career, but that he had instinct and the imitation of what existed to guide him. This human primeval stupidity is the ultimate ground of religion and art, for both come without any interval, out of the magic which is the immediate consequence of the struggle for existence when it goes beyond instinct." " If we want to determine the origin of dress, if we want to -define social relations and achievements, e.g. the origin of marriage, war, agriculture, cattle breeding, etc., if we want to make studies in the psyche of nature peoples, — we must always pass through magic and belief in magic. One who is weak in magic, e.g. a ritually unclean man, has a 'bad body/ and reaches no success. Primitive men, on the other hand, win their success by means of their magical power and their magical preparations, and hence become ' the noble and good/ For them there is no other morality [than this success]. Even the technical dexterities have certainly not been free from the influence of belief in magic." *

5. The strain of improvement and consistency. The folkways,^ being ways of satisfying needs, have succeeded more or less well, and therefore have produced more or less pleasure or pain.

Their quality always consisted in their adaptation to
 the purpose.
 If they were imperfectly adapted and unsuccessful,
 they produced
 pain, which drove men on to learn better. The
 folkways are,
 therefore, (i) subject to a strain of improvement
 towards better
 adaptation of means to ends, as long as the
 adaptation is so im-
 perfect that pain is produced. They are also (2)
 subject to a
 strain of consistency with each other, because they
 all answer
 their several purposes with less friction and
 antagonism when

i **Preuss** in *Gto&us*, LXXXVII, 419.